

Cahouin is a beverage made of millet called auaty (maize). There are two varieties of maize, white and black, and with most of the maize harvested they make that beverage. They boil this millet with other roots, and after boiling it is of the same color as ^{clear} wine. . . . After it has been boiled in big jars, made of clay and with the capacity of one hogshead (59 gallons), some virgins chew this boiled millet and put it in another vessel intended for that purpose. If a married woman is called to help, she must refrain from her husband for a few days, otherwise the beverage would be imperfect. Then they boil it again until it is purged and they drink it a few days later.

2: Thevet--122

116, 173

(1555) 1878

Tupinamba

[AM: Thevet was shown a stone near Cabo Frio] on which there were marks of sticks and two footprints. It was stated that they had been made by their Caraibe, whom they worship as the Turks do Mahommet. Before the Caraibe gave them knowledge of fire and taught them how to plant tubers, they lived on leaves and grass like beasts.

2: Thevet--124

116. 751

(1555) 1878

Tupinamba

On the shore are found shells (vignots) of the size of a pea which the natives wear strung round their necks, especially when they are sick. They say that they stimulate the stomach and act as a purge. Others make a powder of them which they drink to stop bloody fluxes. Women wear them round the neck and the arms more usually than men.

2: Thevet--130

116, 226

(1555) 1878

Tupinamba

Entering naked into a river or the sea, they shoot fish with arrows, at which they are very skillful, then they pull them out of the water with a string made of cotton or treebark, or the fish being dead come to the surface.

2: Thevet--131
116, 262, 825

(1555) 1878

Tupinamba

[AM: The natives] do not eat either stingrays or turtles because these animals being slow in water, could make those who eat them slow, causing them to be easily caught by their enemies and lessening their ability in pursuing them.

2: Thevet--132
116, 226

(1555) 1878

Tupinamba

They collect the oysters clinging to trees along the shore (mangroves) and consider them better and healthier than the big ones found in the sea [AM: summarized]

2: Thevet--138
116, 244, 773

(1555) 1878

Tupinamba

They have learned from their ancestors that formerly when they were unacquainted with manioc (hetich), they fed on grass, as wild animals, and on roots; and that a great Charaibe or prophet came to their country, spoke to a girl, gave her the roots called hetich . . . and taught her to slice them and to plant them. She did as instructed and henceforward they have continued.

2: Thevet--138-140

(1555) 1878

Tupinamba

116, 776, 821

They mention a big lord whom they call Toupan, who living above causes rain and thunder, but they do not worship him. . . . They consider him great, as not stopping at any place, but going to and fro, and declaring his great secrets to his prophets.

2: Thevet--143
116, 291

(1555) 1878

Tupinamba

Some old men cover their penises with a few leaves, but in most cases it is to conceal some malformation.

2: Thevet--145

(1555) 1878

Tupinamba

116, 156, 577

Old men keep their promises better than young ones. However, all of them are prone to steal, not from their own people, but from Christians and foreigners. They are always ready to do a favor or give pleasure, and for little salary they will accompany a stranger through the country for fifty or sixty leagues, because of the difficulties and dangers. They are more charitable and honest than Christians among themselves.

They eat any kind of food at any day or whatever hour, but they are nevertheless superstitious about food so that they do not eat certain animals, terrestrial or aquatic, which are slow in their movements, but all that are fast in running or flying, like deer and does, for they believe that such meat can make them heavy and slow if attacked by their enemies. They do not like salted food and these are prohibited to their children. When they see Christians eating salt meat, they blame them for it and say that this will shorten their lives. They eat any kind of flesh, meat or fish, roasted in their fashion. Their meats consist of wild animals, rats of different sizes and kinds, certain kinds of toads larger than ours, crocodiles and others which they put on the fire whole with skin and tripe, and they eat them without more ado. They eat crocodiles and lizards too, of the size of a sucking pig [AM: iguana]. They shoot them with arrows. Their meat is like chicken. The food which they boil consists of small oysters and shells of the sea.

[AM: Poor people live more on fish, oysters and things of that kind than meat. Those who live inland fish in the rivers and they have a diversity of fruits produced by nature.]

They have no set time for eating, but they do it at any time when they develop an appetite; even at night after their first sleep they get up to eat and then they return to sleep. During meals they observe a praiseworthy silence.... They cook their food very well and eat it with poise.... They never eat their food before it is cool. They do something strange: when they eat, they never drink, regardless of whatever the time may be. On the contrary, when they drink, they do not eat, though they spend a full day drinking. When they have their drinking bouts they spend the whole day drinking without eating.

Some of them eat reclining on their beds (hammocks) or sitting. The oldest man in a family will remain in his bed and the others serve him.

2: Thevet--150
116, 224, 574

(1555) 1878

Tupinamba

The man who has caught game will share it with all, and especially with Christians, inviting them to eat and considering it an insult if he is refused.

They pull out any hair growing on their bodies with their nails. The women shave the eyebrows of the men with a grass which is as sharp as a razor. They also remove the pubic hair and beards. For quite a time they have known how to make a sort of tweezers with which they pull out their hair.

They cut their hair like monks, not below the ears. They shave it on the forehead, explaining as I heard from a little king, that if they had long hair and a beard they could be more readily caught by their enemies.

Genipat is a tree that the savages hold in great esteem because of its fruit, which is called by the same name. It is not good to eat, but has another practical purpose... out of the juice they prepare the pigment with which they stain their bodies.... They chew it, then they take it out of the mouth and squeeze it between their fingers to extract the juice as if it were a sponge full of water. This juice is just as clear as the water in a fountain. When they kill a prisoner, or celebrate some ceremony, they wet their bodies with this liquid. The longer it dries the darker it becomes. The color is almost indescribable, rather between black and blue, reaching its proper shade when it has remained on the body for two days and dried entirely.... The women smear themselves with this color more often than men.

If the men are invited to a feast by friends who may be from ten to twelve leagues away, before leaving their villages they peel some tree whose inside is red, yellow or some other color and chop the wood. Then they extract the gum of a certain tree, which they call usub and smear their whole bodies with it. They glue the chopped scraps of wood on the sticky rosin.

Others, instead of this chopped wood, glue feathers of different colors, with the result that some of them appear as red as fine scarlet, etc. Round their heads they wear splendid diadems.

They pick tobacco leaves and dry them in the shade of their little huts. They use them in the following way: They wrap a certain quantity of the leaves when they are dry in a palm leaf, which is very big, and roll it to the size of a candle. Then they light one end and receive the smoke through the nose and the mouth. It is very healthy to distil and consume, they say, the humours of the brain. Taken in that way, it extinguishes thirst and hunger. They make frequent use of it even when they speak to each other, blowing out the smoke and then talking. They do this customarily and successfully at war [AM: councils] where it is very useful. The women do not make use of it. If too much of that smoke or perfume is taken, it goes to the head and causes intoxication.

It is not sufficient for our savages to be naked and to stain their bodies with various colors, to pull out their hair, but in order to look even more ugly, they pierce their mouths, when they are still young with a certain grass, very sharp, to the extent that the hole increases with body growth. They insert in it a sort of shell which comes from a little fish and is hard as a bead. They put it in the hole after the fish is out of it, and this forms a plug [AM: doisil] the shape of a hogshead of wine: the larger end is inside and the thinner outside, above the lower lip. When they are grown up and about to marry, they wear large stones almost the color of emeralds and they hold them in such esteem that it is not easy to get them from them, unless some big present is given, for these stones are scarce in their countries. Their neighbors and close friends bring these stones from a high mountain which is in the country of the cannibals. They polish these stones with another stone used for this purpose, with such dexterity that no worker could do better. They also acquire in the same mountains some emeralds, for I have seen some stones that have been recognized as true emeralds. These Americans disfigure themselves in this way and deform themselves with these big holes and big stones in their faces...the more stones a man has the greater he is esteemed, and is regarded as king or a great lord. They wear them not only through their lips and mouths, but also on both sides of the cheeks. The stones worn by men are sometimes as large as two ducats and more than a finger thick. This causes a speech defect and

they can be heard only with great difficulty when they speak, as if they had their mouths full of flour. The stone makes the hole in the lower lip large as the fist and according to its size you can judge of the hole between the mouth and the chin. When they remove the stone to speak, the saliva can be seen dripping from the hole, a horrible sight. When they want to make fun of somebody, they pull their tongues through the hole.

Girls and women are not so deformed. It is true that they hang from their ears certain things that the men make out of big shells and they are like candle of about the size and thickness of a lizard.

The men, moreover, wear crescents a foot long and wide, on their chests suspended from the neck. Children two or three years old wear them also. They also wear white necklaces made of another kind of shell, which they take from the sea and which they prize very much. Rosaries sold in France, as white as ivory, come from there and they are made by them. They are bought by sailors and sold here.... When I was in Brazil I saw some made of fish bones and they were like "gardebras" of policemen. They are fond of glass bead necklaces.

2: Thevet--167

116, 302

(1555) 1878

Tupinamba

They paint each other. The women paint the men, drawing a great many figures, waves and other angular designs. The women paint their legs and from afar they look as if they were wearing beautiful fine black wool hose.

These poor Americans often see a bad spirit in one form or another. They call him in their language Agnan and he persecutes them, often by day and night, not only their souls, but also their bodies, for he beats them and grieves them greatly so that sometimes you can hear them uttering a terrible cry and saying in their language, particularly if there is some Christian nearby, "Don't you see that Agnan beats me, protect me if you want me to serve you and cut your wood." They cut Brazilian wood for a trifle. They never go out at night without carrying fire, which is the main protection and defense against their enemies.

2: Thevet-170
116, 828, 787

(1555) 1878

Tupinamba

They believe that all their dreams come true. If they have dreamed that they are to be victorious or defeated, they believe firmly in it.... They declare their dreams to their prophets or pagé, who interpret them. These interpretations are believed implicitly.

2: Thevet--172

116, 301

(1555) 1878

Tupinamba

They make rattles with the fruit of the ahouai tree, and tie them to their legs. They jingle like bells.

These pagés or charaibes are people of bad life who dedicate themselves to the service of the devil in order to deceive their neighbors. These imposters so as to conceal their malice and to be honored among others, do not remain in one place. They are vagabonds, wandering here and there through the woods and other places, not associating with others except for short periods and at certain times, making them understand that they have had communication with spirits in behalf of the public and that they should act in certain ways otherwise such and such a thing may happen. Then they are received and treated with honor, being fed and maintained without doing anything else. Moreover, those who can remain in favor with them and make them presents consider themselves fortunate. If anybody gets angry at another or quarrels with him, they resort to these pagé so that they may cause the death by poisoning of those whom they wish ill. Among other things, they use a tree called by them ahouaï, which bears poisonous and mortiferous fruit, which is of the size of a medium sized chestnut, and is a real poison, especially the kernel. If the men are angry at the women for even a slight cause they give it to them, and the women do the same to the men.

2: Thevet--173

(1555) 1878

Tupinamba

116, 847

If their husbands have made these unfortunate women angry, being pregnant, they take, instead of this fruit, a certain herb that causes abortion.

2: Thevet--173

116, 578, 754

out
(1555) 1878

Tupinamba

Among other things they use a tree called ahouaĩ, which bears poisonous fruits the size of an average chestnut, the kernel being especially poisonous. Men and women administer this poison to persons of the opposite sex against whom they have a grudge.

Moreover, it must be stressed that the savages hold these pagé in such reverence and honor, that they adore or even worship them. When they return from some place, the people go to meet them, prostrating themselves and imploring them: "Don't make me sick, don't make me die nor my children or any other thing." He answers: "You will not die, you will not be ill," and other things of that sort. If it happens that these pagé do not tell the truth and that events turn out to be different from their prophecies, they do not make much ado to kill them for being unworthy of the title and dignity of pagé. Each village, according to its size, maintains one or two of these venerable men. If they want to know some important thing, they resort to certain ceremonies and devilish invocations which are performed in this way: first they build a new cabin in which they hang a neat white bed [AM: hammock]. Then they put in the cabin a great quantity of food, cohoun, which is their ordinary beverage, made by a virgin ten or twelve years old, and root flour which they use instead of bread. When everything has been fixed, the entire crowd leads the gentle prophet to his cabin where he remains alone after a girl has given him the means of washing. It is to be noted, that before this ceremony he must refrain from his wife for nine days. When he is alone and the people have stepped outside, he lies down on his bed and begins to invoke the evil spirit continuing about one hour and performs besides . . . I do not know what kind of customary ceremonies. At the end of these invocations the spirit comes to him whistling and piping. Other

These poor people consider the soul immortal, in their language the word is cherepicourare (če-repikuara). I heard the following statement when I asked them about the fate of their spirit after death: the souls of those who have courageously fought their enemies go with many other souls to pleasant regions, woods, gardens and orchards. On the other hand, those who have not defended their country well, go with Agnan. On several occasions I inquired about this from a great king of the country who came from a distance of thirty leagues to see us. He answered me fiercely in his language: "Don't you know that after death our souls go to a far away country and stay all together in beautiful places, as our prophets tell us, who visit them often and speak with them..." This is their unwavering belief.



2: Thevet--174-175
116, 787, 791

(1555) 1878

Tupinamba-2

people told me that this evil spirit sometimes comes even in the presence of the whole people, though they cannot see him, but hear the noise and the cries. Then they cry in unison, in their language: "We beg you to tell the truth to our prophet who awaits you there inside. They ask him about their enemies, who is going to be victorious. The answers tell them who will be caught and eaten by the enemy, who will be injured by a savage beast and other things according to the queries. One of them told me that their prophets had foretold our coming. They call this spirit houioulsira. This and other things were reported to me by some Christians who have lived there a long time; and this in particular, that they never set out on any enterprise without knowing the result from their prophets. "

2: Thevet--182

116, 821, 782

(1555) 1878

Tupinamba

They have another foolish belief: when they are on the water, sea or river, or on an expedition against their enemies, if a storm or heavy sea threatens them, they believe that this comes from the souls of their parents and friends, why, they do not know. To calm the storm they throw something into the water as a gift...

2: Thevet--185
116, 576, 537

(1555) 1878

Tupinamba.

Before they start some great enterprise, either war or something else, mainly the old ones gather together without women or children. They speak in turn with such grace and prudence that they are sure to be listened to. When finished each speaker relinquishes his place to another. The audience sits on the ground, but some of them because of preeminence, or ancestry or something else, are permitted to sit on beds.

2: Thevet--182-183

(1555) 1878

Tupinamba

116, 764, 775

When one of them dies, king or some other, before they bury him, if anyone has anything belonging to the deceased he does not keep it, but carries it publicly and returns it before everyone so as to be buried with the body. Otherwise the borrower believes that the soul after death would return to torment him on account of the retained goods

After giving back to the dead what belongs to him, they tie him up and wrap him with ropes, made either of cotton or of the bark of a tree, in such a way that it is impossible, according to their belief, for the soul to come back, which they greatly fear.

These Americans never observe a truce or peace, whatever their enmity...hence they have perpetual enmity against their neighbors. They hunt each other and fight as furiously as possible. This obliges them to fortify themselves with people and weapons. They gather at night and in great numbers to keep watch, because they frequently surprise each other at night rather than in the day time. If they have been warned, or suspect an attack from the enemy, they plant sharp caltraps around their huts at an arrow shot's distance, which stick out of the ground but are not seen...so that their enemies wound their feet, which are unprotected, as is the rest of their bodies. Thus they can destroy them, killing some and taking the others prisoner. It is considered a great honor to leave their country and go to the border to attack the enemy, especially when they bring back many prisoners to their own country. The one who kills the most is celebrated and honored as a king or a great lord. When they want to surprise a village, they hide and linger at night like foxes, staying thus for sometime, until they have an opportunity to storm it.

Arriving at a village, they set fire to the huts of their enemies in such a way as to oblige them to sally forth with their goods, women, and children. After they come out, they attack each other with arrows shot in confusion, with clubs and wooden swords. There is no greater pastime than to witness such a fray. They catch each other, bite with their teeth any place which they can touch. Through their lips, which are pierced,

they show at times to frighten their enemies the bones of those whom they have killed in war and eaten: in short, they resort to any means of making their enemies mad. You might see some of them carrying away prisoners, tied and bound like thieves. On their return with some victory symbol, God knows the caresses and shouting which they arouse. The women follow their husbands to war, not to fight along side them, like the Amazons, but to carry and distribute the provisions and other military stores necessary for war. Sometimes they travel for five or six months without returning. When they want to go to war, they set fire to their huts and hide all their goods in the ground until they return. The more women one has at his service the greater he is. The provisions consist of the fruit of the country, flour made from roots which are delicate when young, but if old they are as pleasant to eat as rye or oats; for the rest, venison or fish, everything fried in barbecuing. Their hammocks are carried for them. The men do not carry anything but their bows and arrows in their hands. Their weapons are big wooden swords, very massive and heavy, the rest bows and arrows. Their bows are half as long as those used by the Turks and the same is true of the arrows which are made of sea reeds, or from a tree called hairi.... The savages make their swords out of this wood.

2: Thevet--189

116, 301

(1555) 1878

Tupinamba

They make beads for necklaces of a black, hard wood, called hairi.

2: Thevet--190

(1555) 1878

Tupinamba

116, 411

Their long shields are made of tapir skin. These shields are so strong that they can not be pierced by an arquebus.

They gather in great numbers to meet their enemies, especially if they have received some insult. Whenever they meet, they first shoot their arrows and then fight hand to hand, seizing each other by the arms or ears and boxing each other.... They are obstinate and courageous, so much so that before they meet, being apart the distance of an arquebus range, sometimes for a whole day they look at and threaten each other, making as cruel and horrible faces as possible, shouting and yelling in such confusion that you can not hear the drum; showing their feelings by gestures and by raising their wooden swords and clubs. "We are courageous", they say, "we have eaten your relatives, thus we shall eat you" and other ridiculous threats.

2: Thevet--193

(1555) 1878

Tupinamba

116, 266, 727

When they have taken a prisoner at war, if they are not strong enough to take him with them they cut his legs and arms off before he can be rescued and they eat him rather than leave him behind. Everybody takes a morsel of him, small or large.

When they travel to meet their enemies, those of the great river Janaire against those of Morpion... and go by water, river or sea, the boats which they use are small "almadies" [AM:canoes] or crafts made of bark, without nails or bolts, five or six fathoms long and three feet high. They do not build them larger for fear that they could not handle them to follow or run away from their enemies. They have a foolish superstition about making the crafts. The day when they peel the bark from the tree [AM: they do it from the root to the top] they do not drink or eat lest some misfortune happen to them on the water. When the boats are made, they gather 100 or 120 of them, each containing 40 or 50 persons, men and women. The women bail and throw the water out with a hollowed fruit. The men hold their weapons while they skirt the shore and land if they find some village to destroy, if they feel they are strong enough.... If the sea is stormy, they throw into it partridge feathers or something else in the belief that this will calm the waves.

2: Thevet--195

116, 534, 727

(1555) 1878

Tupinamba

When they return home after a victory, they all show signs of joy, blowing sound flutes, playing drums, and singing according to their fashion. It is pleasant to hear and is accompanied by musical instruments made of hollowed fruits, or bones of animals or of their enemies. Their war instruments are richly adorned with beautiful tufts of feathers.

They keep track of the time that a prisoner has to live by a cotton necklace strung with certain round fruits or fish bones or bones of some other beasts, made like rosaries, which they put around his neck. If they want to keep him four or five months they remove a rosary bead each month, when none is left, they put the prisoner to death. Instead of these rosaries, they sometimes put round their necks as many necklaces as they have months to live. I may add that the natives do not count beyond five and do not keep track of the hours of the day, nor even of the days, but count the moons.

2: Thevet--198

116, 805

(1555) 1878

Tupinamba

These savages do not reckon beyond five and do not distinguish either the hours of the days, or the years, they reckon only by moons.

2: Thevet--205

116, 881

(1555) 1878

Tupinamba

The girls incise their bodies for three days after their first menstruation until they can endure it no longer. During these days they refrain from certain foods, do not go out, and do not touch the ground. They remain sitting on a stone prescribed for the purpose.

2: Thevet--206-208

(1555) 1878

Tupinamba

116, 721, 152, 867

Their wars are caused by their foolish idea of revenge without cause or reason... if pricked by a thorn, they break it into a hundred pieces, as if the object had sensitivity To take revenge on lice, they bite them. If they think that they have been offended reconciliation is impossible. Such an attitude is passed on from father to son. You can see them teaching their children how to shoot with bows and arrows and they often exhort them to revenge themselves on their enemies, and to die rather than forgive an enemy. When they are taken prisoner they do not believe that they should try to escape, but they anticipate death, which they regard as glorious and honorable.

2: Thevet--209

(1555) 1878

Tupinamba

116, 577

If a native strikes another, he receives the same treatment and even more. They are trustworthy among themselves, but great thieves when it comes to the Christians.

2: Thevet--210-211

116, 835, 582

(1555) 1878

Tupinamba

Cousin marries cousin, and an uncle will take a niece without ado or blame, but not the brother the sister. The more a man is esteemed for his prowess and deeds in war, the more women he may have to serve him, the others having less.

2: Thevet--211

(1555) 1878

Tupinamba

116, 462

The women work more in comparison than the men, that is to say, they harvest roots, make flour, beverages, gather fruit, work in the fields, and attend to other things related to the household. The men go fishing or to the woods to hunt. At other times they occupy themselves by making bows and arrows, leaving the rest of the work to the women.

When a woman is married she cannot indulge in extra marital adventures. If she is surprised committing adultery, her husband will surely kill her, for they have a great horror of this crime. As to the man, they do not do him any harm, for if they touch him, they provoke the hostility of all the latter's friends and cause a constant war and separation. If they do not kill the woman, at least, they do not hesitate to repudiate her for adultery, this being permissible; also for sterility and incapacity to procreate, and for certain other reasons. Moreover the men always sleep at night with their wives and never in the daytime.

Pregnant women do not carry heavy burdens and are careful not to strain themselves for fear of injury. When a woman has given birth to a child, other women take it to the river, and then to the mother, who remains in bed for only twenty-four hours. The father cuts the navel with his teeth, which I have often seen. Generally they treat a woman in childbirth with care, as they do here. Food for the babies consists of their mother's milk, but a few days after birth they give them heavier food like chewed flour or fruit. As soon as a male child is born his father puts in his hand a bow and arrows as a symbol of war and revenge against enemies.

2: Thevet--213
116, 843

(1555) 1878

Tupinamba

Pregnant women do not carry heavy burdens and are careful not to strain themselves for fear of injury.

2: Thevet--214

(1555) 1878

Tupinamba

116, 548, 836

Before marriage they prostitute their daughters to the first man who comes with some little present, and especially to the Christians.

Girls are rarely virgins when they marry, but once married they dare not make a slip, because their husbands watch them jealously. True, a woman can leave her husband if she is mistreated, which often happens. Having many wives, there is always one more favored than the others, who is closer to the husband and who is not obliged to work as much as the others. All the children begotten by such marriages are legitimate. The principal author of generation is the father and not the mother. For this reason they kill the male children of their enemies when they are prisoners, because such children are potential producers of enemies.

.... if the father of a family happens to die, his wives, his close relatives and friends will mourn him for four or five months. The deepest mourning occurs during the first four or five days. You hear them producing the same harmony as dogs or cats: you see men and women reclining in their hammocks or squatting on the ground and embracing each other ... saying in their language: "Our father and friend was a good man, so gallant in war and causing the death of his enemies. He was strong and powerful, he worked well in our fields, he caught game and fish to feed us. Alas, he is dead, we shall never see him again until after death, with our friends, in the countries seen by our medicine-men," and other similar words. They repeat such sentences ten thousand times, by day and night for four or five hours without stopping. The children of the deceased man invite their friends to a feast celebrated in his honor. They dress for the meeting by painting themselves various colors and wearing feathers.... They perform ceremonies and indulge in a thousand pastimes. When they are together dressed with such feathers of different colors they dance, play, beat drums and make music with the bones of the arms and legs of their enemies and other instruments in the fashion of their country. The others, that is the older ones drink the whole day and go without eating. They are served by the women and relatives of the dead.

2: Thevet--217-220

116, 764

(1555) 1878

Tupinamba

They bury their dead in a pit in a sitting position....

2: Thevet--222-223

116, 342

(1555) 1878

Tupinamba

The huts are from two hundred to three hundred feet [AM: pas] long and about twenty feet wide. They are made of wood and covered with neatly arranged palm leaves. Every house has several very low openings they must stoop to enter as if passing through a wicket gate. In a hut there are several households and every one has for himself and his family three fathoms in length.

2: Thevet--222-223

116, 352

(1555) 1878

Tupinamba

They have their quarters in their huts where their hammocks are suspended from thick strong posts arranged in a square. The hammocks are made of cotton. On both sides of the master's hammock the women build a fire day and night.

2: Thevet--223-224

116, 778, 787

(1555) 1878

Tupinamba

Each household keeps and reserves for itself a sort of big fruit like an ostrich egg.... it is pierced by stick, black like ebony, and decorated with the feathers of a bird called arat which is entirely red. They hold this thing in great honor and repute, as if it deserved it. They regard it as being their Toupan; for, when their prophets come to them, they cause the being in the fruit to speak and thus know the secrets of their enemies and, as they say, receive news from the souls of their dead friends.

As soon as they see somebody coming to their country, they present him with food, lodging, and a girl for his service.... Women and girls flock around the stranger and squatting on the ground cry and lament as a sign of joy and welcome. They say through their tears: 'Be welcome, you are a good friend, you were so kind to come and see us,' and many other nice things. The head of the family stays in his bed, crying like the women.

They have no domesticated animals but in certain places have fowls brought by the Portuguese. They do not regard them as having much value and for a little knife you may have two hens. The women never eat them, but are upset when they see others eating four or five chicken eggs at a meal, figuring that with each egg they lose a hen.... They feed parrots and trade them to the Christians for iron tools.

2: Thevet--230

116, 757, 278

(1555) 1878

Tupinamba

They successfully treat a skin disease called pian (syphilis) with a decoction of the bark of a tree called hiourahé or hiouaré which they drink. [AM: Summarized]

2: Thevet--232

(1555) 1878

Tupinamba

116, 757, 278

To cure eye diseases, they cut the branch of a certain soft tree, a particular kind of palm tree, which they take home and from it distil a reddish juice which is dropped in the patient's eyes.

2: Thevet--235

(1555) 1878

Tupinamba

116, 757, 278

The fruit which they ~~most~~ commonly used in curing their diseases, is called nana
[AM: pineapple].

The prophets fool these stupid people by making them believe that they speak to the spirits and souls of their relatives, that nothing is impossible to them and that they have the power to make the soul within the body speak. Thus when a sick person rattles, having some mucous in the stomach or the lungs, which he cannot expectorate through weakness or for some other reason, they say that it is his soul which complains. Then these prophets to cure them suck their mouths, or the part where they feel the pain, believing that in this way they pull out and remove the disease. They also suck each other, but not with such faith and assurance. The women do differently. They put a cotton thread two feet long in the mouth of the patient which they then lick, thinking that they remove the disease with this thread. If a person wounds another purposefully or otherwise, he must suck the wound until it heals. Meanwhile refraining from certain foods which they consider pernicious. They have the habit of scarifying between the shoulders with a cutting grass [AM: bamboo] or with the teeth of certain animals. They do not feed a sick person unless he asks for food and they rather let him starve for a month.

2: Thevet--236

116, 245

(1555) 1878

Tupinamba

Pineapples are started by planting certain shoots, a method similar to grafting in this country.

2: Thevet--237

(1555) 1878

Tupinamba

116, 278, 757

They make oil from a fruit called hiboucouhu (hibukuhu) which is like the date, but not edible. They keep oil in small receptacles made from a fruit called carameno. With this oil they rub the parts of the body attacked by sandflies (chique).

2: Thevet--238

116, 301, 438

(1555) 1878

Tupinamba

The largest trade is in ostrich feathers, club tassels of feathers, and other exquisite plumes. They are brought from a distance of a hundred or a hundred and twenty leagues in the interior of the country. They also receive white and black necklaces and the green stones which they wear in their lips.... Along the coast a common trading commodity is the feathers of the tucan.

The caninde is a species of parrots of the same shape as to the beak, head and feet. The natives value them because three or four times a year they pluck their feathers to make hats, decorate shields, clubs, hangings, and other exquisite things which they make. These birds are so tame that during the day they stay on the trees and around the huts. At night some go into the huts and others into the forest, but they never fail to return the following morning. They have several other kinds of parrots.... They keep them in their huts without putting them in cages as we do. The women feed a few of them of the size and color of our orioles which they value especially, going so far as to call them in their language, their friends. They teach these birds to speak and to ask for flour or they teach them to say that they must go to war against their enemies, capture and eat them, as well as many other things. They never give them fruit to eat because they say that it causes a worm which eats their hearts. There are a great many parrots in the woods which they kill with their arrows for food.

2: Thevet--240

(1555) 1878

Tupinamba

116, 301, 287

The Tupinamba use the yellow feathers of the tucan to decorate their clubs and make caps, hats, and other things. Thevet brought back from Brazil a hat made of these feathers [AM: Summarized]

2: Thevet--265
116, 372

(1555) 1878

Tupinamba

They take two sticks of different sizes, the smallest of dry pithy wood about two feet long, the other longer. To produce fire the little stick is put on the ground and held with the foot, the other stick is put in a hole in the first with some cotton and dry leaves, then by sheer twirling such a heat is produced from the friction caused by the movement that the leaves and cotton start to burn. Thus they produce fire.

2: Thevet--250
116, 224

(1555) 1878

Tupinamba

When these animals (deer, wild pigs and others) are difficult to find, the natives dig a pit near the place which the animals frequent with such cunning and ingenuity that they rarely escape. They either take them alive from the pit or first kill them with arrows.

2: Thevet--251
116, 304, 751

(1555) 1878

Tupinamba

They put a deer horn in the perforated lower lip of their children; for they are convinced that no poison is produced by it, and that it prevents the development of any ailment.

2: Thevet--252
116, 224, 825

(1555) 1878

Tupinamba

When they have caught a deer, they never take it to their hut before cutting off the hind legs and feet because of the belief that if they did so this would prevent them and their children from overtaking their enemies when running.

2: Thevet--253

116, 252, 224

(1555) 1878

Tupinamba

They roast quarters of game without skinning. After roasting it is distributed among the families living in a single hut.

2: Thevet--256-257

116, 278, 757

(1555) 1878

Tupinamba

They take a certain quantity of that bark (the bark of the tree hyuourahé), which gives a white milk when it is first stripped from the tree, chop it into small pieces and boil it in water for three or four hours, until the decoction takes on a color like pale wine. They drink this beverage for fifteen or twenty days continuously, observing some light diet. [AM: This remedy is used against syphilis].

2: Thevet--259

116, 422, 293

(1555) 1878

Tupinamba

They use wax to fasten their plumes and feathers around the head, or to seal bamboo tubes in which they keep their feathers, which are their greatest treasures.

2: Thevet--259

(1555) 1878

Tupinamba

116, 757

The Tupinamba administer honey mixed with manioc flour to sick people.

They learned how to make fire from a great Charaibe who taught their fathers. He transmitted the knowledge to them some time after the flood at night when they were asleep.... The flood was so great that the water rose above the highest mountains of the region and the people were submerged.... After the flood subsided they say that a great Charaibe came, the greatest who had ever been among them, who led the people to a far away country. These people were naked, as they still are, and their descendants say they originated from them.

2: Thevet--273

(1555) 1878

Tupinamba

116, 727, 353

You could see his hut (the hut of the chief Quoniambec) which was decorated with heads of Portuguese. It is customary with these Indians to take the heads of their enemies and to suspend them from their huts.

The savages make vessels from the fruit of the tree cohyne [AM: kui]. They also made a sacred object out of them. After this fruit has been hollowed out they fill it with seeds of millet [AM: maize] and then put a stick through it which they stick in the ground, the fruit is decorated then with beautiful feathers. They keep it in their huts, each household having two or three. They hold them in great reverence and these poor idol worshippers think that when sounding and holding these fruits Toupan speaks to them. By this means they are given revelations, especially their prophets. They do not adore anything tangible but this instrument, which rattles when it is shaken, for they believe that there is a deity in it.

However, they till very little, only a few gardens two or three leagues away from their villages where they sow millet, their only grain and plant roots. They harvest twice a year at Christmas, which is their summer, and at Whitsuntide. This millet is white and black and big as a pea. . . . Their gardens are made as follows: After clearing seven or eight acres of bush, they leave the trunks of the trees the height of a man, then burn the trees and the weeds, leaving a flat country. They scratch the earth with certain wooden tools or iron implements which they received from the French. Then the women plant this millet and the roots which they call hetich, making a hole with the finger as we do with beans and lima beans here.

2: Thevet--302

116, 252

(1555) 1878

Tupinamba

Their method of preparing these roots (AM:manioc) is as follows: They pound or grate the roots, dry or green, on a piece of bark, strewn with small hard stones, as we do here with nutmegs. They strain this (the mass) and heat it on a fire in a vessel with a certain quantity of water. Then they stir the whole thing until the flour turns into small suckers, which are marvelously good when fresh, and very nourishing.

They have a curious way of eating that flour, [AW: manioc flour] they do not bring it to their mouths with their fingers, but throw it in from the distance of a foot, at which they are very adroit. They laugh at the Christians who cannot do the same. The preparation of these roots is left to the women as it would be unbecoming for the men to take care of it.

2: Thevet--303

(1555) 1878

Tupinamba

116, 244, 252

They also plant beans, which are white, very flat, and larger than ours. They have some small white vegetables, very abundant and similar to those which are seen in Italy and Turkey. They boil them and eat them with salt.

2: Thevet--303-304

(1555) 1878

Tupinamba

116, 263, 258

They make salt with sea water, boiled and evaporated to the half, then with some other stuff they transform it into salt. With this salt and pounded spices they make loafs of the size of a man's head and many of them eat it with meat and fish, the women in particular. They also mix spices with their flour, not ground, but as they have picked them.

2: Thevet--304

116, 278, 752

(1555) 1878

Tupinamba

The tree, peno-absou, bears a fruit the size of an apple and round as an egg. It is not edible, but on the contrary very poisonous. This fruit has in it six nuts of the size of our almonds, but larger and flatter. In each of them there is a kernel which is excellent to cure wounds. The natives use them when they have been wounded in war by an arrow, or in some other way.... They extract a reddish oil from the kernels by pounding and apply it to the injured part.